

THE SHEKEL



*Published by the
AMERICAN ISRAEL
NUMISMATIC ASSOCIATION, INC.*



Volume XXIV No. 2

March-April 1991



MICHELANGELO: MOSES

Chiesa di San Pietro in
Vincoli, Rome, Italy

OUR ORGANIZATION

AMERICAN ISRAEL NUMISMATIC ASSOCIATION

5150 W. Copans Road Suite 1193

Margate, Florida 33063

Tel. 305-974-2336



MOE WEINSCHEL, *President*
EDWARD JANIS, *Vice-President*
JULIUS TUROFF, *Secretary*
SYLVIA HAFFNER MAGNUS, *Treasurer*

THE BOARD OF DIRECTORS

Edward Janis
Sylvia H. Magnus

William Rosenblum
Donna Sims
Nathan Sobel
J.J. Van Grover
Stanley Yulish, *Chairman of the Board*
Michael Druck, *Membership Chairman*

Mel Wacks
Moe Weinschel

The American Israel Numismatic Association is a cultural and educational organization dedicated to the study of Israel's coinage, past and present, and all aspects of Judaica numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary responsibility is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events as national and regional conventions, study tours to Israel, publications of books, and other activities which will be of benefit to the members.

The Association is the publisher of the SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits nor accepts advertising, either paid or unpaid. All articles published are the views and opinions of their authors and may or may not reflect the views and opinion of A.I.N.A.

Membership fees: Annual \$15.-, Life \$200.-, Foreign \$20.- Junior \$5.-. Club membership \$15.-. Please send all remittances, undelivered magazines, change of address and zip code, with old address label to: A.I.N.A., 5150 W. Copans Road, Margate, Fla. 33063.

Printed in U.S.A.

Editor

EDWARD SCHUMAN

13245 Coronado Drive

No. Miami, Fla. 33181

Table of Contents

President's Message

By Moe Weinschel.....2

The Moses Medal

By Dr. Emanuel A. Smith.....3

Fulop O. Beck

By Peter S. Horvitz.....6

The Aleph Beth Page

By Edward Janis8

The Patroness of Tiberias

By D'vora Ben Shaul.....10

The Jews of Cochin

By Edward Schuman.....13

Numismatics, the War and a Prophecy

By Sanford J. Durst.....16

An Historical Paradux

By Edward Schuman.....18

Faiths Intertwined

Jewish Bronze Coins

By Howard Kogen.....22

Tiffany Commission Scrip

By Gene Hynds.....25

Lord Balfour

By David Geffen.....30

Dates on Coins in Circulation, With a

Look at the Coins of Palestine & Israel

By Shmuel Aviezer.....33

The Enigmatic Qumran

By Walter Zanger.....37

The Israel Museum

Celebrates 25 Years

By Anita Kushner.....39

Photography by HENRY KRAMARZ

@ 1991 by the American Israel Numismatic Association

All Rights Reserved

Printed by Little River Press, Miami, Florida



THE PRESIDENT'S MESSAGE

by MOE WEINSCHTEL



The current upheaval in the Mid-East is disturbing to all of us. We can show our support for Israel and still maintain loyalty to the United States. We can help by promoting A.I.N.A. membership. We can help by boosting Israel Numismatics and collecting the "Patriotic" medals of Israel. There are many of these as:

*Peoples of Israel Lives ("Am Yisrael Chai")
Hear O Israel ("Shema Yisrael")
Masada ("We Shall Remain Free")
May the Lord Bless You
Thank You (in ten languages—one of the latest)
Other Various Jerusalem Medals (Knesset, Gates,
Jerusalem of Gold etc.)*

The Israel Government Coins and Medals Corporation is planning a new "Twin Cities" medal of New York/Tel Aviv. The Tel Aviv side will be designed by an Israeli. The New York City side by an American.

We will be planning a special celebration and medal for A.I.N.A.'s Twenty-Fifth Anniversary in 1992. You are invited to submit designs for this Twenty-Fifth Anniversary medal as well as the New York/Tel Aviv medals.

If all goes well, we plan to have the largest and best Tour to Israel in 1992. This will be one of the high points of our Silver Anniversary celebrations.

Please let us hear from you. Support Israel Numismatics and Israel. Purchase Israel coins and medals. Support A.I.N.A. during these trying times by bringing in a new member. Each paid up member averages down the cost of the Shekel. The new postal increases are additional expense to pay, but can be absorbed with increased membership revenue. You don't have to be Jewish to eat Levy's rye bread. You don't have to be a numismatist to read and enjoy the Shekel. Won't you sign up a relative or friend today, or perhaps give someone a belated Hanukka gift?

The Moses Medal

By Dr. Emanuel A. Smith

Medals reflect man's history throughout the ages. They are made of precious or base metals, either engraved, minted or cast depending on the available metals, tools and artisans.

Medals date back to the golden age of Greece, when highly skilled artisans designed and cut commemorative medals to celebrate historical events. Although coins are older than metals, often they do not measure up to the superior medal art.

The popular medal portraiture developed and perfected by the Greeks was absorbed by the Romans. Bronze medals became popular commemorative cult objects for prominent Roman senators and citizens to commission their portrait to signify important happenings in their lives.

As time went on, the medal became an object of pure art, and most famous artists would use this medium to create art works in miniature metal form.

Many years ago, when this author was a Carnegie graduate at the Sorbonne, the University of Paris, leisure hours were spent visiting the art galleries and flea markets of Europe.

One day, a bronze medal in a flea market attracted the attention of the author. On the obverse was represented the famous dynamic profile of Moses, with head horns, long beard etc. of Michelangelo Buonarati (1475-1564). This statue is located in Chiesa di San Pietra in Vinci,

Rome, Italy. This Moses statue embodies the culmination of the Italian Renaissance of Michelangelo as a painter, sculptor, architect and poet. The famous figure of Moses shows the fulfillment of the basic humanism of the Renaissance.

The obverse of the Moses medal contains Hebrew lettering of the square Meruba style, similar to the Torah script of the scrolls of the Pentateuch which repose in the synagogue sanctuary, and read from publicly at the services. The script surrounding the Moses profile reads: "*Moshe Adonn Le Chaul Ha Nevi-im*", translated, "*Moses, the greatest of all the prophets.*"

On the reverse of the medal, we find the field area containing the two tablets of the law, the ten commandments, using the same Meruba style Hebrew script. A palm frond appears as a binder for the tablets in the center, and two king crowns are placed in the two rounded heads of the tablets. They represent the *Keter Torah*, the crown of the Torah, and the *Keter Kehunah*, the crown of Priesthood. At the base of the tablets, we find the Hebrew calendar date of (5)587,-1827

The author, in his experience and studies, has never seen such a beautiful and artistic crafted Judaic medal as this one.

At the time it was acquired, it was brought home to America, and placed in a vault until further notice. Years have passed, and

now when the author has retired from his academic career, the questions about this medal and its history has come to the fore.

Of all the personalities enshrined in the Old Testament

Bible, Moses, prophet, leader and law giver, supersedes them all.

Moses, the Jews foremost leader, gave his people their nationhood. By his superhuman



effort, he molded a hoard of slaves into a "kingdom of priests and holy people" (Exodus 19:5-6). Moses was a courageous man of high ideals, whose love of justice and sense of holiness has been a model for all people from Biblical time to present day.

On close examination and study, I have determined that this Moses medal is a die stamped bronze of 33mm. On the lower left hand side of the shoulder is stamped in Roman Classic style letters the name of the artist, Barre.

In the "Biographical Dictionary of Medallists", we find listed Jean Jacques Barre, a French medalist born August 3rd 1793 and died June 10th 1855. He is listed as a "Medalist and Graveur General des Medailles" of the Paris Mint from 1842 to 1855. He was apprenticed to Thiolier at the age of seventeen, and then made much progress that his first exhibit at the Salon of 1819 met with great success.

Barre is best remembered for his coins and medals for Louis Phillipe and Napoleon III, but he also produced the Great Seal of the French Republic and medals for the Paris Mint. He was succeeded as Engraver General by his son Albert Barre, who designed coins for King George I of Greece.

Jean Jacques Barre produced of particularly Jewish interest, a series of medals having Moses, Aaron and King David. It is not certain by whom and for these Biblical medals were produced.

To get information on the background of these Judaic

medals, as to who commissioned them, and who received them, the author contacted the Paris Mint. The answer received was that they were unable to find any evidence for Barre's Hebrew Biblical Medals. They in turn advised the author to contact the Jewish Museum of Paris, and the Commission Francais des Archives Juives du Paris, both who could not supply any information.

In spite of the negative results, the author was successful to discover private coin collectors who offered photographs of the Barre Aaron and King David Medals, which the author will write up in two subsequent articles in the SHEKEL magazine.

The lack of historical evidence for these three Judaic medals leaves one with a puzzling mystery.

Perhaps someday, someone, somewhere will be able to answer the question "who and for whom are these Judaic medals?"

The artist, Barre, who lovingly designed the Moses Medal after the Michelangelo statue in Rome, sought to do homage to a man regarded as the greatest leader the Jewish people and the world has known.

It is a fitting tribute to Moses when we read in Deuteronomy 34:10, of the Pentateuch, of the Old Testament, "There has since not arisen a prophet in Israel such as Moses".

The author is indebted to the following who made this article possible. Mr. Peter S. Horvitz, Dr. Ira Rezak and Mr. Harry Kolker. The bibliography will appear at the end of the third article.

Fulop O. Beck

By Peter S. Horvitz

Since writing my recent article on Bela Kun (The SHEKEL, Nov.-Dec. 1990), I have found some additional information on the Jewish Hungarian medalist Fulop O. Beck that supplements both my article, and the information on Beck to be found in Daniel M. Friedenberg's Jewish Minters and Medalists (Philadelphia 1976.) The source of this new information is a catalog of a retrospective exhibition of Beck's work, both medallic and sculptural, held in Budapest in 1970.

The first thing to be noted is the high place that Beck holds in the pantheon of Hungarian artists, "one of the masters of Hungarian sculpture of the twentieth century." For instance, the catalog notes that 25 different studies of Beck's works were published between 1908 and 1969.

Next, I would like to clarify one point that was left unclear in my previous article. Beck was not the "engraver" who, according to Gibbs, left Hungary in 1919 with the four pattern coins. Beck did not leave Hungary at that time, according to the chronology provided in the catalog. From 1920 until his death, Beck frequently exhibited and produced public monuments for his country, just as he had before 1919. In 1920, Beck was a founding member of an organization of artists and exhibited

with that group in that year. Beck, in fact, never seems to have left Hungary after 1919.

In addition to the pattern coins for Bela Kun's government discussed in Gibb's article, Beck produced a different 108 millimeter model for Kun. The obverse of this is practically identical with Gibb's pattern, the major difference being a star above the head of the woman on the new pattern. Concerning the subject on the obverse, an earlier medal of Beck, from 1914, allows us to interpret this female figure as that of Peace, rather than the "Goddess of Harvest," as Gibbs called her.



The reverse of the new pattern, however, is completely different. The reverse shows a hand holding a hammer, flanked by the denomination 10 Kor. Around this is a Hungarian inscription that translates as

SELF- PORTRAIT PLAQUETTE OF 1897



Marx's famous dictum "Workers of the world unite!"

One other of Beck's medallic works, besides the Sir Aurel Stein medal illustrated in Friedenberg, is of special Jewish interest, a self portrait plaque dating from 1897. This bronze piece measures 198 millimeters by 119 millimeters and is uniface.

Fulop O. Beck apparently died under tragic and mysterious circumstances in 1945, in German occupied Budapest. He walked out of his house on January 31st and was never heard of again.



Sir Aurel Stein



The ALEPH BETH Page

...Dedicated to the Beginner

by Edward Janis

Q. In looking at some pocket change I brought back from Israel a few years ago, I noticed that these coins have not only Hebrew writing, but also Arabic. Is it rare or uncommon to have more than one language on a countries coins? Y.R., Boston, Mass.

A. We must examine the coin and examine the use of the second language. On the coinage of several countries, we find mottos which serve as an indication of a maxim of character intended to indicate the background standards of the country. Look at your U.S. coins which show three different legends or mottos. The largest is always "LIBERTY". The second depicts our Freedom of Religion - "IN GOD WE TRUST". The third a latin phrase "E PLURIBUS UNUM" meaning one out of many, or one composed of many - the motto of the United States of America. Because of this latin legend, would you say U.S. coinage is bilingual? In Canada, following custom, the English monarch's effigy is on the obverse, surrounded by a latin abbreviated legend "ELIZABETH II D.G. REGINA" (Elizabeth II Queen by the Grace of God". The foregoing two examples ARE NOT considered to be bilingual coinages.

A coin becomes bilingual under the following circumstances

- 1) When a date exists under two different dating systems, or when the same date is on the coin in two different languages. An example is the Babylonian Lamp Hanukka issue on which the Hebrew date 5434 is given together with the common era dates of 1973.
- 2) When the denomination of a coin is given in two different languages. An example is the half sheqel pieces that start in 1980. The word "sheqel" is in English and Hebrew. This is not an isolated case. French IndoChina coins are valuated in French and Chinese. Tunisia has coins with both French and Arabic.
- 3) When two different local languages are expressed as the issuer of the coin. In Israel, we find Hebrew and Arabic used for "ISRAEL." Other examples are the silver issues of Sun Yat Sen 1912/1920s) Republic of China with English and Chinese. In India we have coinage with English and Hindu and also English and Urdu.

We also have tri-lingual coins. In Israel, starting in 1963, we find English, Hebrew and Arabic for the issuing government "Israel". The new agora series for 1990 also has the languages for Israel. If you really wish to see three languages on a coin, look at the reverse of a Palestine Two Mill coin. "Palestine" is in Arabic, English and Hebrew. After the Hebrew Palestine, are two letters aleph and yud standing for ERETZ YISROYAL-Land of Israel. To me this means all of Palestine as stated.

Bilingual coinage goes back to ancient times. Examining ancient Jewish coinage, we find that the Prutah under Hasmonean Alexander Jannaeus (103-76 BCE) were not only in Hebrew-Greek, but also Aramaic-Greek. The last Hasmonean king, Mattathais Antigonus had in Hebrew "Mattatayah hakahan hagadol" (the high priest) on the obverses of his two largest coins, and "of King Antigonus" in Greek on the reverses.

... שִׁאֲרָא צִי צִי צִי צִי צִי צִי
מתתיה הכהן הגדול



AE 22-23mm.

O: Double cornucopia with Hebrew inscription (Mattatayah the high priest and council of the Jews) around and between horns.

R: Ivy wreath tied at top with ribbons hanging down, surrounded by Greek inscription, ΒΑΣΙΛΕΥΣ ΑΝΤΙΓΟΝΥ (of King Antigonus. Mesh 30; AJC I, Group U.



10

יהונתן המלך

AE prutah.

O: Anchor surrounded by Greek inscription, ΒΑΣΙΛΕΥΣ ΑΛΕΞΑΝΔΡΟΥ (of King Alexander).

R: Star of eight rays surrounded by diadem, Hebrew inscription (Yehonatan the king) between rays.



Obverse: Shows three-line inscription, "Filistine" in Arabic, "Palestine" in English, "Pal-estina E.I." (Eretz Yisrael) in Hebrew. The date, at bottom center, is in numerals and in Arabic digits. **Reverse:** Shows seven-leaved olive branch in center. Around the upper half of the rim, the denomination in English, Hebrew, and Arabic.



1 Dollar, 1922. Obv. Chinese 3 in wreath. Rv. Army and national flags.

The Patroness of Tiberias

Tiberias prepares to commemorate Dona Gracia,
the little known benefactor of the city

By D'vora Ben Shaul

AS ONE historian put it, she was wealthy "beyond the dreams of normal avarice." She was also beautiful, and while still young, a widow. Though highly sought after, she did not remarry, and devoted herself to her duties as head of the family and its far-flung enterprises. She manipulated crowned heads and statesmen. Her home in Constantinople was a center for Middle Eastern politics as well as for Jewish culture. She was Dona Gracia Nasi Mendez.

If Metulla-born Israeli historian Ya'acov Harosen were alive today he would be pleased. Until his death in 1977 Harosen was wont to scold authorities in Tiberias because he felt they did not pay proper respect to Dona Gracia, whom many historians believe was the most outstanding Jewish woman for the past 2,000 years. But starting December 23, the city of Tiberias, together with Morit, the Historical Society for Turkish Jewry and Wizo, the Women's International Zionist Organization, will celebrate "Dona Gracia Week."

But who was she? Almost all we know is what was written by a few contemporaries. Dona Gracia Nasi Mendez was not a Victorian lady confiding her deepest secrets to the pages of her journal.

Her life must be seen against the gigantic and colorful tapestry of the expulsion of Spanish and Portuguese Jewry. For Dona Gracia, whose secret Hebrew name was Hanna, was born in

Lisbon in 1510, just 14 years after the great expulsion. Her family was wealthy and distinguished; her elder brother was a physician at the royal court and taught medicine at the university in Lisbon. They were Marranos — secret Jews who publicly professed Christianity.

When she was 18, Dona Gracia married Francisco Mendez, whose secret Hebrew name was Tsemach. He too was of an aristocratic and wealthy Marrano family, and together with his brother Diogo (Meir) built up an international banking network based on their thriving business in precious stones. Gracia and Francisco had one daughter, Reyna (Malka), born in 1530. When the child was six years old and Gracia was 26, Francisco died, leaving Gracia an extremely wealthy widow. When her elder brother also died, she took his two small sons — Joseph, known by his Christian name as Joao Micas, and the younger, Samuel, and raised them as her own.

It was Joseph who would figure most prominently in Gracia's life. He was her nephew, foster son and later her son-in-law, and it was he who was the public figure. Yet Gracia seems to have controlled things from behind the scenes.

WITHIN A year, Dona Gracia — now head of a family and of an international banking concern — left Portugal secretly with her younger sister, her daughter and the two boys, Joseph and Samuel,



to join her brother-in-law, Diogo, in London. No one knows just how she managed it, but the young widow not only succeeded in slipping secretly out of Portugal with her entourage, but took her wealth with her.

In London she further consolidated the family situation by the marriage of her younger sister, Reyna, also known as Brianda de Luna. (The Sephardim, unlike Ashkenazim, often name a child after living relatives; thus Gracia's sister and daughter were both Reyna to Diogo.) From England they made their way to Antwerp. There, in 1542, Diogo died, leaving his widow Reyna and a young daughter.

It took another 11 years for the Nasi family to reach their eventual haven in Constantinople – years of living as refu-

gees in the capitals of Europe, years of being arrested as secret Judaizers and being ransomed, for great wealth attracts great greed, and neither the courts of Europe nor the Holy Office of the Inquisition were totally immune. But at long last, in 1553 Dona Gracia and her family arrived in Constantinople, where she acquired a palace called Belvedere on the Bosphorus. There the family dropped all pretense of Christianity and openly practised their Jewish faith. Belvedere became a center of Jewish affairs, and daily served dinners for 80 Jewish poor. And here Joseph Nasi married Gracia's daughter Reyna Malka.

It was now that Dona Gracia entered upon some of her most famous



Tiberias, view from the north-west. Visible are the Great Mosque and the old city. The tomb of Rabbi Meir Ba'al Hanes in the distance

circa 1877

projects. She leased the Palestinian city of Tiberias on the shores of the Kinnet, together with seven surrounding villages, from the sultan at a reported price of 1,000 ducats a year, and Joseph set about arranging the infrastructure for a Jewish colony there. He laid the plans for a new defensive wall, for a new bath at the hot springs, and for a textile center where silkworms would be grown and merino sheep raised for wool. He sent word to Jewish refugees in Italy, inviting them to settle in Tiberias. Not many responded, however, and at least one ship was captured and the would-be settlers sold into slavery. Nonetheless, between 1553 and 1573 the number of tax-paying citizens in Tiberias nearly doubled.

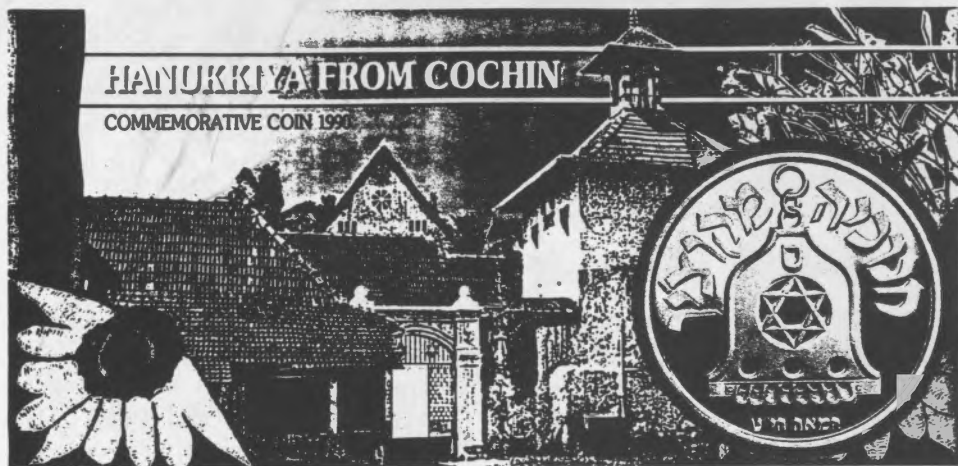
Just what would have been the outcome of the Tiberias Plan we will never know, because in 1569, at the age of

59, Dona Gracia died. Whether she died in Constantinople or in Tiberias is uncertain. Cecil Roth, biographer of the Nasi family, opts for Tiberias, while Helga Dudman, in her recent book *Tiberias* thinks it more likely that Gracia died in Constantinople. In either case, the affairs to which she had dedicated life ground to a halt, and after a few years even Joseph drifted into obscurity.

DONA GRACIA was only one brilliant figure in Turkish Jewry, and it is now, as we approach the 500th anniversary of the Spanish Expulsion, that Morit, Wizo and the city of Tiberias have decided to launch the celebrations with a Dona Gracia Week. There will be lectures and entertainment, documentaries and sound and light shows as the city celebrates the life of its patroness.

The Jews of Cochin

By Edward Schuman



The 1990 Hanuka coin featured a lamp from Cochin. The brochure which announced this issue was quite vague, and offered very little in the way of information on Cochin.. After a bit of research, it was found that sufficient material could be found to make up this article.

Cochin is a city in the state of Kerala, on the west coast of India, near the southern tip of the peninsula, on the Malabar coast, approximately 650 miles from Bombay. Historians tell of the arrival of Jews in Cochin either in the days of King Solomon, or at the time of the Assyrian exile of Israel or in the Babylonian exile of Judah. The earliest and most important document, preserved till this day, and cherished by the Cochin Jews, are copper tablets, which contain an engraved text, variously dated from 974 to 1020 in the ancient Tamil language.

Benjamin of Tudela, the renowned Spanish Jewish traveller, reported

in 1170 the existence of several thousand Black Jews on the Malabar coast, who he says "are good men, observers of the Law, possess the Tora of Moses, the Prophets, and have some little knowledge of the Talmud and Halakha."

A Hebrew grave stone inscription dated 1269, slabs of synagogue inscriptions, and scattered references by Arab and Christian travelers and explorers attest to the Jewish presence in this general area. A Polish Jew, Yusuf Adil was an official of the Muslim ruler of Goa. His wife, a Cochin Jewess, purchased for the Cochin community many Jewish books that had been confiscated from the Jews of Portugal.

A Jewish settlement north of Cochin called Cranganore, was so impressive that it gave rise to the notion that the Jews had an independent kingdom. It was destroyed by the Portuguese in 1524, with many of the Jews settling in

Cochin. Jews and Marranos from Spain and Portugal, later some from Syria, Holland and Germany came to live in the area. The rajah of Cochin welcomed the Jewish immigrants, gave them land near his own palace, and granted them religious and cultural autonomy. It was due to this protection of the rajahs, that the Jews of Cochin were able to survive the period of Portuguese rule (1502-1663). Jews were trusted agents of the rajahs, often assisting them in financial and diplomatic matters.

During the Portugal-Dutch war in (1662-3), the Portuguese massacred and plundered the Cochin Jews, burning their homes and synagogues. Dutch victory brought an era of prosperity and religious freedom again. The Dutch Jews dispatched a delegation to Cochin in 1686 to learn more about their brethren, and brought a most precious gift of many Hebrew books. The comprehensive report which followed, *Noticias dos Judeos de Cohin* (Amsterdam, 1687) is to this day one of the most valuable sources of information on the Cochin Jews in the 17th century. It mentions 25 households of White Jews, and 465 of Malabar Jews.

In the next centuries, White Jewish population was increased through immigration from the west. These Jews attained leading positions in the community and country, and their descendants remained dominant for several generations.

Adrian Moens, the Dutch governor, wrote a memorandum in 1781 reporting that the "Jewish

Nation" in Cochin inhabited six localities, the Jewish quarter (later called Jew Town) close to the palace of the king of Cochin-150 families and the Paradesi synagogue; Angicaymal - more than 100 houses and two synagogues; Parur- nearly 100 houses and one synagogue; Chenotta- 50 families and one synagogue, etc. or a total of about 2000 people and seven synagogues.

In 1837, there were 1039 Jews in Cochin, a decline of 50%. In 1931, a century later, the number increased to 1600 Black Jews, 144 White Jews, and 30 Meshuararim (mixture of White and Black). By Black Jews it is meant the typical Indian dark complexion, unlike the Falasha Jews.

When news of the Zionist movement was reported by Jewish emissaries from the The Land of Israel, N.E. Roby (Rahabi) wrote Theodore Herzl on October 15th, 1901, offering financial support of the leading Jews in Cochin and elsewhere. In 1923, a Zionist organization was founded in Cochin, and the Jews sent representatives to the Zionist Federation in London. They appointed Israel Zangwill as their representative to one of the Zionist Congresses, being themselves unable to send a delegate.

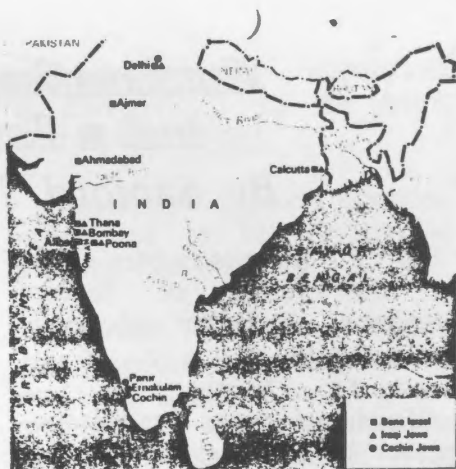
Like all Oriental Jews, those of Cochin were imbued with a strong messianic spirit which can be detected in their liturgical composition as "May the Holy Land soon be rebuilt and established in our days", and similar phrases.

The factors which changed the face of Indian Jewry as a whole between 1948 and 1968 were

many. Social and economic changes brought from Indian independence were an important factor, as well as intra-communal differences. But the strong commitment to Israel hastened the disintegration of the Jewish communities of South India.

By 1968, all of the Black Jews had emigrated to Israel. About 100 White Jews remained, as the Indian government would not permit them to leave with their assets, and they were unwilling to leave these behind. In this same year, about 4000 Cochin Jews lived in Israel, and according to Israeli statistics, the total number of Jews from all parts of India numbered around 40,000.

The leaders of the Cochin community maintained close contact with the Jewish communities outside of India, as well as the Jewish settlements within India in Surat, Bombay and Calcutta. These are known as the Bene Israel Jews. A numismatic item from the early 1900's is a special Sabbath and Festival Bombay tram coupon, used with rabbinic approval, valued at one anna.

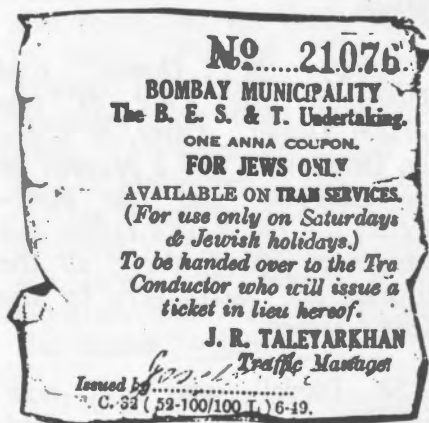


Major Jewish settlements in India in the 19th and 20th centuries.

Far away from the Holy Wars between Hindus, Moslems, and Sikhs, palm trees shade an outpost in the Jewish Diaspora, where India provides its citizens with religious tolerance. The younger Cochin Jews abandoned their Indian style luxury supplied by servants to leave for Army service, housework, hustle and cramped apartments in Israel.

There are now more Hindu tourists than Jews in the 16th century synagogue at the bottom of the road called Jew Town. The older Jews had left, but soon returned to their homeland. They could never have the life in Israel like in India. But the extinction of the community seems eminent. Only three teenagers are left, and they soon may emigrate to Israel.

Old age and sickness often leave the synagogue without a minyan, unless it is augmented by Jewish tourists from Israel, the United States or Europe. As one resident stated, "When it is time for us old fogeys to go underground, our beautiful time-honored synagogue will go to the archaeological department of India."



Numismatics, The War, and a Prophecy

By Sanford J. Durst © 1991

Does Numismatics play a part in the future of Saddam Hussein? Read on and decide for yourself!

Saddam fashions himself successor to the ancient Kings of Babylonia, Nebachanezzar and his son Belshazzar, both of whom history relates were men of great evil posture. Iraq, is of course the land of Babylonia.

In Saddam's mad rush to what he supposed would be greatness and power, he fails to realize that history may be repeating itself. Is his fate that of his role models of ancient times? And does he consider that they were also considered quite mad by their contemporaries.

The parallel to today's events in the story you are about to read will amaze you and give you food for thought.

Now for a little biblical history and numismatic prophecy. (to be read with recent events in Iraq in mind.)

Paraphrased from the Book of Daniel: *"Belshazzar held a great feast for a thousand of his lords. He called for the vessels of gold and silver taken by his father from the Holy Temple in Jerusalem to drink his wine and*

toast the gods and idols of metal, wood and brass. (Scud missiles and tanks???)

"And the people drank from the vessels taken from the Holy Temple." "Thereupon the Hand of God appeared, and the finger of the Lord" (a Patriot Missile?) wrote a message upon the wall of the great hall. And Belshazzar feared greatly, and called his mystics, and the Chaldeans and the astrologers to interpret the writing.

So heavy was his fear that the King offered the person who could interpret the writing a one third portion of the rule of Babylonia. His advisors could not assist, although they understood the letters, which were Hebrew or Aramaic and which they knew since the Jews were captives among the Babylonians, since the days of the King's father."

"And the Queen told Belshazzar the King of one certain Daniel, (later of lion's den fame) who was a prophet of the Hebrews, and had interpreted for the King's father and was even placed above all the mystics and astrologers by the King's father."

So Daniel, who was now eighty years of age was called

before the King, and rejecting the prizes of greatness and power offered by the King, agreed to interpret the message written by the Hand of God.

Daniel pondered the message of the Lord! The letters appeared in three lines, the first - Mem, Mem, Taw, Waw and Samech; the second - Nun, Nun, Aleph, Pe and Yad; the third - Aleph, Aleph, Lamed, Resh and Nun.

Tradition has it that Daniel deciphered the words by reading the letters of the anagram from top to bottom!!!

The words which thereby had appeared were "*Mene, Mene, Tekel, Upharsim.*" The literal translation is "*A Manah, A Manah, A Shekel and Half Shekel*", the names of three coins or weights, the names of which also have double meanings.

Now "*Mene*" is (Aramaic) an ancient language for "*Maneh*" a coin or weight mentioned in the books of Ezekial and Ezra and also related to the verb "*Mena*" to count. Further "*Tekel*" is Aramaic for Hebrew "*Shekel*", a monetary unit used in ancient times. (Abraham purchased the field of Machpeleh to have a cave for his burial using 400 Shekels of Silver.) Even today, in modern Israel, the Shekel is the monetary unit. "*Tekel*" in Hebrew also means "weighed."

The noun "*peres*" (singular of

"*Pharsin*") is half - manah and is also related to the word "*Peris*" or "divided.".

Daniel, with divinely provided insight as to be the double meaning told the King:

MENE, " God has numbered thy kingdom and brought it to and end;" TEKEL, "Thou art weighed in the balances and found wanting;" PERES, " the Kingdom is divided, and given to the Medes and the Persians!"

In that very night, Belshazzar, the Chaldean King of Babylon was slain! Darius, the King of the Medes received half the Kingdom, and Cyrus, King of the Persians the other half. And so marked the end of the Kingdom of Babylonia (Saddam take note).

Ask yourself, if you will, if today over three millennia since the prophecy, does Saddam Hussein stand in the shoes of King Belshazzar? Does this ancient numismatically rooted prophecy spell out the future of Saddam and Iraq? Is history repeating itself?

And why did God choose coins to convey his message to an evil tyrant?

As the Secretary General of the United Nations said on January 14th, 1991 "*Only God Knows!*"~

But what do you think?

An Historical Paradox

By Edward Schuman

The name Iosif Vissarionovich Dzhugashvili was given to the son of shoemaker, born in 1879 in Georgia, a southern province of Russia. His youth was spent in political activity, mostly reactionary for which he was imprisoned on more than one occasion. At one time, he was enrolled in a theological seminary.

When the Russian Democratic part split into two factions in 1903, he became a prominent member of the Central Committee of the Bolshevik faction. He selected as his revolutionary name, the word *Stalin*, which means *Man of Steel*.

His years as the supreme ruler of the Soviets were marked with terror and purges. He sent many communist leaders, who could be potential rivals, as well as several revolutionary heroes into exile, or to their deaths. His rule was one of violent antisemitism, and Jews lived in constant fear and terror under his iron hand.

It was during World War II, when he assumed the position of Commissariat of Defence in July of 1941. He later assumed the position of marshal, then generalissimo and finally supreme commander in chief of all the Soviet Armed Forces. On May 5th 1953, a Soviet government official announced that Stalin had died after suffering a paralytic stroke four days earlier..

There is no way that history, in any shape or form could call him a friend of the Jews, yet as

incredible as it may seem to be, Joseph Stalin not only helped create the State of Israel, he was the only world leader to render assistance to this fledgling nation in its embryonic days.

As World War II came to an end, the full horror of the Jewish situation became known. Some efforts were made to rehabilitate the broken bodied and embittered Jews whom the Nazis had not had the time to destroy. However, these Jews, who had lived in Eastern Europe, did not want to return to their former homes. In fact they had no homes to return back to. Their property had been confiscated, their means of livelihood were gone, their families and friends had been murdered, and in most cases they would have to return to a population which was steeped in Hitler's doctrines of antisemitism.

Jewish immigration to Palestine was ground to a near halt by the British Mandate. Opposition to Jewish settlement by the Arabs, in whose domain the vast oil reserve of the world were situated, ruled the political scene. No matter that the Balfour Declaration promised a Jewish homeland. No matter that tens of thousands of the Jewish survivors of the Holocaust were trapped in Europe, with the only glimmer of hope being to emigrate to Palestine. No matter that the Jews of Palestine gave full support to England, and to the allies, in the recently concluded war. Most of the world, which included our

own United States State Department, were not in favor of a Jewish homeland in Palestine, and were looking for other solutions to the Jewish problem.

On May 14th, 1947, after some thirty years of anti-Zionist and antisemitic tirades, which were sponsored and sanctioned by the Soviet government, the Russian ambassador to the United Nations, Andrei Gromyko, at the special session of the General Assembly delivered a speech in which the Soviet Union endorsed for the first time, the Jewish position on Palestine. The Soviet Union was in favor of the partition of the land into two separate countries, one for the Jews, and the other for the Arabs. His speech contained phrases referring to "exceptional sorrow and suffering" that the Jews had gone through, and "the time has come to help these people, not by words, but by deeds."

In the months leading to the vote on partition, in all of the debates, pro and con, the Soviets gave their support to the Jewish position, much to the dismay of the Arabs. When the vote for partition was finally taken, Russia and the entire bloc of communist countries voted in favor of the Jews. The possibility exists, that without the support of the Soviets and of their satellite communist countries, the two thirds majority vote would not be achieved.

When Israel declared Independence on May 14th, President Harry S. Truman was the first to extend United States recognition.

He did this inspite of opposition within his own state department, which was still searching for an alternative plan. Joseph Stalin, and his Soviet counterparts followed shortly thereafter.

When the War for Independence broke out, the entire world, including the United States, imposed an arms embargo on Israel. The only lifeline that Israel had open for arms procurement was with the communist controlled government of Czechoslovakia.

The rest is history. This sole lifeline, between January 1948, and February 1949, supplied 57 million rounds of ammunition, one million rounds of anti-tank ammunition, 24,500 rifles, 10,000 bayonets, 5000 light machine guns, 880 heavy machine guns, 22 tanks with ammunition, 84 fighter airplanes and 9,900 bombs. While the quality of some weapons was dubious, it worked well enough to accomplish a miracle. Without the approval of Stalin, there can be absolutely no doubt in anyway that Czechoslovakia would have provided these armorments.

The question remains unanswered to this day, for an explanation to why the Iron Curtain parted on behalf of the Jews. At this most crucial time in modern Jewish history, why Joseph Stalin gave support and aid to the Jews, and why again, after a brief period of some eighteen months, did the iron curtain descend once again?

Historians and political scholars have offered several answers to this riddle. It can be reasoned that the Soviets wanted to end the British dominance in the middle-east. Thus, their decision to sup-

port the Jewish causes, would get the British out. The Arabs were pro-German during the war which angered the Russians because of the terrible hardships the Russian people endured in the war against Germany. It could also be said that Russia wanted to extend its influence in the area, and that the Jews would be more susceptible to communist ideology than Arabs. A Jewish State might become more dependent on the Russians and spurn the west.

Stalin had mentioned to Winston Churchill, during the Yalta talks, that he saw only one solution to the Jewish problem, and that was the creation of a Jewish state. When Ben-Gurion heard about Stalin's remark, he became convinced for the first time that the Jews would finally get their own country. Further corroboration of the Stalin position came from Chaim Weizmann. He asked Eduard Benes, President of Czechoslovakia, who was on his way to Moscow and a meeting with Stalin, to bring up the Palestine question in their talks. When Benes returned, he informed Weizmann that Stalin had told him he knew that serious wrong had been done to the Jewish people in recent years, and that he

would do everything he could to make up for it.

The reason for the 180 degree shift in the Stalin position some eighteen months later is also the subject of speculation. Did Israel win the war against the Arabs too fast and too well? Were Russian Jews starting to take too much interest in the new State of Israel? When the new Israeli Jews rebuked communism, and turned to the west for aid, did Stalin finally realize and understand the disadvantages of supporting the causes of relatively small numbers of Jews, and ignoring the larger numbers of Arabs?

One would think, given the long time frame that Stalin had as leader of the Soviets, that countless numbers of numismatic tributes would exist bearing his portrait. Not so. This article has been in my file a number of years as I searched for the numismatic connections necessary to print the story in the SHEKEL.

Only one country, Czechoslovakia, issued a coin in his honor. In 1949, a coin bearing Stalin's portrait was issued for his 70th birthday. As strange as it may seem, his own country never used his portrait on either the coinage or paper money.



The only other numismatic connection which might be used was the "Let My People Go" commemorative coin issued by Israel to alert the world to the harsh restrictive policies against Russian Jewish emigration.



But our patience was finally rewarded. At Collector's Auction Ltd., held during the Greater New York Coin Convention last September, an extensive collection of Russian medals was offered. Lot #1352 was a Stalin portrait medal called the Leningrad Blockade Broken Medal, 1945. The obverse shows a military bust of Joseph Stalin as commander in

chief of the Russian Defence Forces. The reverse pictures two Russian soldiers shaking hands, (the date) 18 Jan 1943, after breaking through the blockade around Leningrad which the Nazis had held for 17 months. This medal was struck at the Leningrad mint.

The cataloger states that most Stalin portrait medals were destroyed during the Stalin purge. Countless numbers of bronze statues of Stalin, which were abundant and even Stalingrad, a city named after him, disappeared in the purge of Stalin and his ideology which followed.

Under the "liberal" reform in the Soviet Union, and its communist bloc today, Jews are pouring out of the countries, with a vast majority heading for Israel. It is believed that more than one million Russian Jews will settle in Israel.. Is this not a paradox, that the nation which gave the new State of Israel so much assistance when it was most needed, and which for many years turned its back on the country in a most cruel and inhumane manner, will now be responsible for the infusion of Jewish population so necessary for Israel's strength.



Faiths intertwined **Jewish bronze coins**

from The Celator

by Howard Kogen

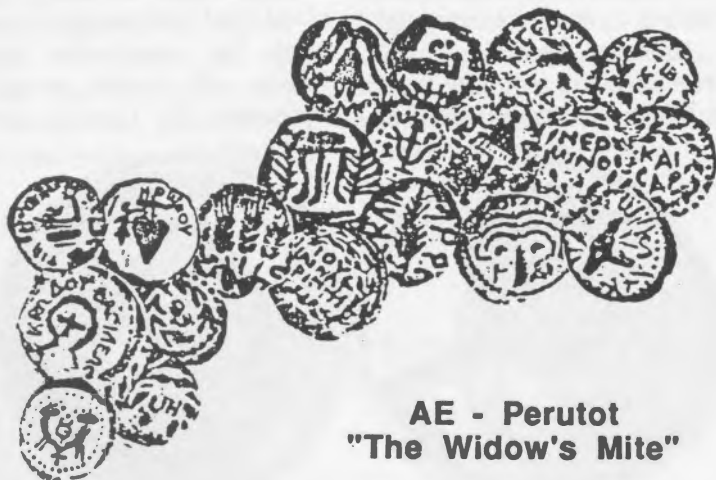
Holy Land coin types which are referenced to the Bible have become one of the most rapidly growing fields in ancient numismatics. The contribution made by these specimens to history has been extremely useful in aiding the documentation of our religious sagas and origins. This archaeological evidence clearly reveals the close inter-relationship between the Jewish and Christian faiths.

Not long ago most of these coin types were classified simply as "Jewish coins." Struck in Jerusalem 2000 years ago, the Jewish Perutot were initiated by the Hasmonean Kings and high priests. These descendants of Judah Maccabee ruled ancient Israel from 138 B.C. Their coins still circulated as low denomination bronzes more than a century after they were driven from power by Herod the Great and the Romans. It is generally accepted that these were the "widow's mites" referred to by Jesus as a contribution from the poor widow in Mark 12:41-44 of the New Testament:

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

Further New Testament reference is made to these small denomination bronzes as "mites" by Luke 12:58 and 59:

"When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, til thou hast paid the very last mite."



AE - Perutot
"The Widow's Mite"

As Luke refers to the exhausting cost of courts and justice in these passages, one can't help but see how little some things have changed in 2000 years.

Herod the Great continued striking the Jewish Perutot. He adopted the coin themes of the Jewish high priests for his most common type. The obverse of a double cornucopia was used by all the Hasmonean High Priests. The reverse anchor was adopted from "The King" series struck by Alexander Yannai, the greatest of the Hasmonean Kings. One of the most interesting varieties of perutot and double perutot struck by Herod has a temple tripod on the obverse and a cross on the reverse. Although rare and somewhat more expensive, they are available. They are probably the first coin to enshrine a cross.

Herod's role in Jewish history stands as strong as the immense stones from which he constructed the Western Wall of the temple. Still standing today and known as the Wailing Wall, it has become one of the most sacred Jewish shrines. Despite his numerous architectural feats and massive contributions to the temple, common hate for Herod was shared by Jews and Christians alike. The role of Herod the Great dominates the entire second chapter of Matthew in the New Testament. Matthew 2:1-13

"Jesus was born in Bethlehem... in the days of Herod, the King. He gathered all the Chief Priests... demanded of them where Christ should be born. And they said unto him in Bethlehem... Then Herod... sent them to Bethlehem and said go search diligently and when ye have found them bring me word again that I may come to worship him also. The wise men followed the star and reached the manger... and worshipped him... and when they departed... the Lord appeareth to Joseph in a dream saying... take the young child... flee

to Egypt... for Herod will... destroy him."

Herod, his children and grandchildren ruled in a dynasty which lasted over a century. They are all mentioned in the progression of the New Testament and documented in detail in the volumes of Jewish history.



A vast number of coin types were struck by the Herodian Kings. They include many different "Jewish types," those which conform to the Ten Commandments, Exodus 20:4:

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth."

Herod's coins all conformed to the law except his perutot which bears the image of an eagle on the obverse. His sons, Archelaus and Antipas also only struck coins with symbols acceptable to the Jews. His third son Philip was the first to strike coins bearing portraits of the Roman Emperors. This example was followed by his grandson and great-grandson Agrippa I and Agrippa II.

In 6 A.D. after ruling for 10 years after his father's death, Herod's son Archelaus was banished by Augustus and his rule was replaced by a succession of Roman governors or procurators. Like his father, Archelaus was hated by the Jews and Augustus made this decision after

receiving a Jewish delegation requesting his removal. This parcel of Jewish history is shared by the Christians in the New Testament, Luke 19:4:

"But his (referring to Herod Archelaus) citizens hated him, and sent a message after him, saying, we will not have this man to reign over us."

Archelaus was also the reason Joseph took his family to Nazareth far from Jerusalem as described in Matthew 2:22:

"When they heard that Archelaus did reign in Judea in the room of his father... he (Joseph) turned aside... and dwelt in a city called Nazareth."

The coins of Archelaus were a broadening of the Jewish Perutot series. While continuing the common variety of his father (obverse: double cornucopia/reverse: anchor), he introduced new themes of galleys, ornate helmets and grapes.

The 15 Roman procurators which followed became progressively worse, ultimately leading to the First Jewish Revolt and the destruction of Jerusalem and the second temple. Only six of the procurators struck coins. All were the continuation of the perutot series conforming to Jewish law. The increasing brutality and tyranny of these procurators and emperors whose names appear on their coins from 6 A.D. to 66 A.D. are

recorded in Jewish history and the New Testament, Acts 24:27:

"After two years, Porcius Festus came into Felix's room and Festus... left Paul abound." (It was Festus who sent Paul to Rome for execution.)



Ending the perutot series, two last types were struck by the Jews in 67 and 68 A.D. during the Jewish Roman War. These and all the Jewish Revolt coins, plus the Roman Judah Capta types, can be referenced to the destruction of Jerusalem. This was widely prophecized in both the Old and New Testaments.

Many other coin types fall under the Biblical classification. Sidonian and Tyrian shekels and Roman denarius are the major silver varieties. Coins minted in cities mentioned in the Bible also share references to the Old and New Testaments. The complete area can be expanded into an immense scope.

Dear readers:

Unless we have received your annual dues for 1991, regretfully this will be the last SHEKEL magazine you will receive. While it may simply be an oversight on your part, we simply cannot operate the organization this way. Won't you kindly mail in your check for \$15.00 today?

Sylvia Haffner Magnus

Tiffany Commission Scrip

By Gene Hynds



For a number of years one of my many numismatic interests has been the collecting, cataloging and researching of a unique form of obsolete paper currency called "Commission Scrip".

"Commission Scrip" is defined as "privately issued money, distributed by merchants during economic emergencies, when the regular currency was in short supply, or it's purchasing power had been severely curtailed."

In 1873, an acute world wide economic depression occurred which lasted until 1878. During this "Panic of 1873", the Tiffany Brothers, (Nelson O. and Oscar F.) of Buffalo, New York devised and produced their "Commission Scrip" for sale.

It was during this period that the awareness of the power of advertising became recognized. The severe economic conditions, and the austere and parochial standard of living forced upon the American people, forced store owners and merchants to

provide price relief, or business incentives. The availability of reasonably priced chromolithography set the stage for the introduction of "Commission Scrip". These were high quality issues, printed with beautiful steel engraved vignettes, lithographed on high grade banknote paper.

Emulating recent government currencies, the scrip was issued in two sizes. For denominations under one dollar, they were printed the size of fractional currency. In one dollar or over, in the size of the current banknotes. On the basis of available specimens, it can be established that the denominations were of 5, 10, 15, 25 and 50 cents and 1, 2, 5, 10, 20 and 50 dollars.

The scrip was produced only in the northern sections of the United States, with a few issues in Canada. The majority of the scrip was issued in the close proximity to Buffalo, New York, though some were issued in



THIS BILL is worth *One Dollar*, and will be received by us at its value; in part payment for a bill of goods amounting to *TWENTY DOLLARS (\$20)*, or over, on a cash sale. But *one Bill* will be received on a single sale. Our object in issuing this Scrip is to do away with the more expensive modes of advertising, and give our customers the benefit of the same. We have as large and fine a stock of Men's, Boys' and Children's Clothing, Furnishing Goods, Hats, Caps, &c., as ever offered for sale in this city, at prices as low as any house in the State. Our custom department contains all the novelties of the season, in fine French, English and American Cloths and Cassimeres, and is under the control of first-class Cutters; every garment made by us is guaranteed in style and workmanship of the first order; we also keep Ladies' Cloaks and Cloakings, Beavers, &c., and make to order as heretofore.

ROSSMAN & FOX,
 PROPRIETORS
 LITTLE JAKE CLOTHING HOUSE,
Pontiac, Mich.



California. How this large geographical area was covered in a relatively short time, in a period of very slow transportation and communication is a mystery. Perhaps one of the Tiffany Brothers journeyed west to sell the scrip.

An unusual feature of the notes is in the redemption information on the back, which was printed in English, German or French, depending upon the ethnic population of the city in which it was distributed.

It has been determined that approximately 200 different merchants are known to have used this device as a business stimulant. About ten of these were Jewish owned businesses.

Gordon & Samis 152 Nassau Street
New York City - Tailors

L. G. Hirsh 542 Penn Street,
Reading, Pa. Clothing

Hirsh & Brother 2,4 N. Queen St.
Lancaster, Pa. - Clothing

Riegel & Frankenberg 252 Main St
Buffalo, N.Y. Clothing store

A. Priesmeyer & Co St. Louis, Mo.

Esselburn & Plank Wooster, Ohio

J. C. Davison Lockport, N.Y.

Rossman & Fox Pontiac, Mich.

C. C. Wolf Rochester, Ind.

J. M. Eckfield, San Francisco, Cal.

In addition to the above, a note issued by *Byrne's Meat Market in Buffalo, New York* is of unusual interest. The vignette shows various farm animals, sheep, cows, goats and pigs. The reverse bears the interesting inscription *Matthew Byrne dealer in Fresh, Salt and Smoked Meats, Dried Beef, Pork, Lard,*

THIS SCRIP is worth *Ten Cents.*

One will be received in part payment for a **TWO DOLLAR** cash purchase. Five will be taken in part payment for a **TEN DOLLAR** purchase, or upon weekly and monthly accounts of **Ten Dollars**. Ten will be taken on a **TWENTY DOLLAR** purchase, or account if paid promptly.

MATTHEW BYRNE,

*Dealer in Fresh, Salt & Smoked Meats,
Dried Beef, Pork, Lard, Sausages, &c.*

392 MICHIGAN STREET,

BUFFALO, N. Y.

Dieser Schein ist zehn Cents werth. Einer wird angenommen als eine theilweise Anzahlung bei einem Einkauf in Baar im Betrag von zwei Dollars. Fünf werden angenommen als eine theilweise Anzahlung bei einem Einkauf im Betrage von zehn Dollars, oder auf wöchentliche und monatliche Beträge von zehn Dollar. Zehn werden angenommen bei einem Einkauf von zwanzig Dollar oder den Betrag, wenn prompt bezahlt.

Matthew Byrne,

*Händler in frischem, gesalzenen u. geräucherter
Fleisch, getrocknetem Rindfleisch, Schweines
Fleisch, Schmalz, Butter, u. s. w.*

392 Michigan Straße, Buffalo, N. Y.

Sausages etc. **KOSHER MEAT MARKET.** This note is printed in both English and German. The possibility exists that Kosher Meat could be purchased by those German Jewish immigrants on special order, or perhaps a section of the shop was set aside for this purpose.

In my many years of collecting "Tiffany Scrip", with the exception of one California hoard, I have only known of one or two instances where there has been more than one denomination per merchant, and almost no duplication, thereby making these excessively rare.

A definitive work on this subject is in the planning stages and if any reader has any



THIS SCRIP IS WORTH ONE DOLLAR, and will be received by us as cash in part payment of a cash purchase of goods amounting to TWENTY DOLLARS, or over, and on smaller purchases *pro rata*. Our object being to do away with the more expensive modes of advertising, and to divide the great expense of the same among our customers. Our stock is composed of the choicest styles of English and French fabrics, and garments made by us are guaranteed in style and workmanship to be of the first order.

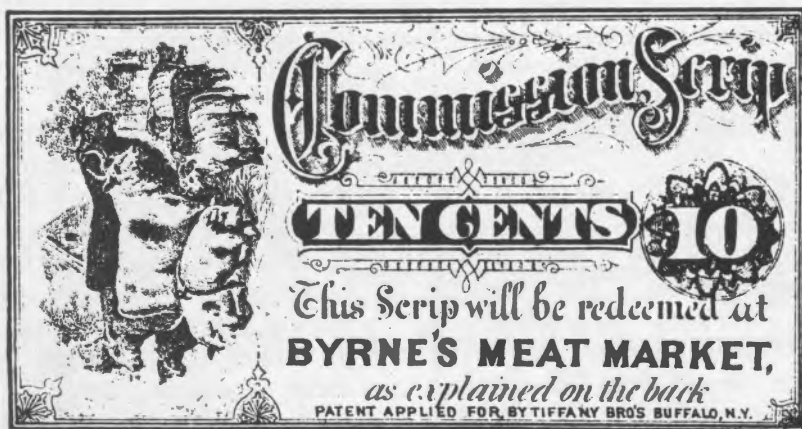
7/1/14

GORDON & SAMMIS, IMPORTING TAILORS,

NO. 152 NASSAU STREET,

Corner of Spruce,

NEW YORK.



information on these items, it would be appreciated if this would be forwarded to the editor. Additional information on this fascinating subject is also available to anyone interested.

EDITOR'S NOTE: Gene Hynds is a renown numismatist, Asst. Sgt. Arms A.N.A., Board of Governors TAMS,

Pres. Fla. Token Society, Past Pres. FUN, and ANA District Rep. The idea for this article developed when Gene asked me about the Kosher Meat Market inscription, and how this was possible when the advertisement mentioned pork meat for sale. If there are other explanations aside from those in the article I would like to hear them.



THIS SCRIP is worth its face value, *Twenty-five Cents*, and one will be taken at our store in part payment on a purchase of goods amounting to **TEN DOLLARS**, and proportionately on smaller and larger amounts. Cash sales.

HIRSH & BROTHER,

Manufacturers and Dealers in Men's and Boys' Clothing and Gents' Furnishing Goods, Trunks and Valises. Custom work to order, and goods by the yard.

Cor. Centre Square, Nos. 2 & 4 North Queen Street,

LANCASTER, PA.

Dieser Schein ist gut zu seinem Nennwerthe, fünf und zwanzig Cts., und wird in unserem Store angenommen, als theilweise Zahlung bei einem Einkaufe von Waaren im Betrage von Zehn Dollars, und verhältnißmäßig an kleinere und größere Beträge. Waar-Verläufe. Nur einer bei jedem Verlaufe angenommen.

Hirsh & Brader,

Fabrikanten von und Händler in Männer und Knaben Kleider und Herren Furnishing Goods, Koffer und Valises. Run den Arbeit auf Bestellung, und Waaren bei der Elle.

Cor. Centre Square, Nos. 2 und 4 Nord Queen Straße.

Lancaster, Pa.

THIS SCRIP is worth its face value, *Fifty Cents*, and will be received by me as cash in part payment for a purchase of goods amounting to **TEN DOLLARS**, and proportionately on smaller and larger amounts. Men's, Boys' and Children's Clothing, Gents' Furnishing Goods in great variety, at

The Town Hall Clothing Store,

No. 546 PENN STREET, below Key-stone House,

READING, PA.

L. G. HIRSH.

Dieser Schein ist gut zu seinem Nennwerthe, fünfzig Cents, und wird von mir als Baar angenommen, als theilweise Zahlung bei einem Einkaufe von Waaren im Betrage von Zehn Dollars, und verhältnißmäßig an kleinere und größere Beträge. Männer, Knaben, und Kinder Kleider, Herren Furnishing Goods, in großer Auswahl, in

Am Town Hall Kleider Store,

No. 546 Penn. Str. unterhalb Key-

Reading, Pa.

L. G. HIRSH.

Lord Balfour

By David Geffen

From The Jerusalem Post

"A MAN of the highest ideals, of the most immaculate concepts and of an unfaltering vision" was the manner in which *The Palestine Weekly* described Lord Arthur James Balfour on his arrival in Palestine on March 26, 1925. He had come a week before the dedication of the Hebrew University, where he was to be the featured speaker.

To give Balfour his proper place in modern Jewish history, an editorial in the *Weekly* declared: "Long after Zionism shall have achieved its predestined purpose, the name of Balfour will be recalled with veneration, as a potent factor in the early beginnings, one might almost say, the makings of New Palestine."

Born in 1848, Balfour first entered the House of Commons in 1874 as a Conservative. From 1892 to 1895, he was the leader of the opposition and from 1902 to 1905 he was prime minister of Great Britain.

On November 2, 1917, in his capacity as foreign secretary, he sent the famous Balfour Declaration in the form of a letter to Lord Lionel Rothschild. In it he proclaimed that "His Majesty's Government views with favor the establishment in Palestine of a National Home for the Jewish people."

The day after Lord Balfour arrived here, he was taken to Rishon Lezion where he was honored at the Central Synagogue in the city. He observed that the Balfour Declaration did not represent the attitude of any one individual or of any one nation, but constituted the whole great body of international opinion.

From Rishon, he was taken in an open car to Tel Aviv, accompanied by Chaim Weizmann and Nahum Sokolow.

Waiting at the arch of welcome constructed at the beginning of Allenby Street was Mayor Meir Dizengoff, the chief rabbi of the city, the members of the City Council and an honor guard from the Maccabi youth movement. The City Council members harnessed themselves to Balfour's car and pulled it to the Herzliya Gymnasia, where a large crowd awaited his arrival.

Dizengoff cited Balfour's dream of Zion reborn as a direct parallel to the birth of Tel Aviv, the first all-Jewish city. The mayor then proclaimed Balfour a freeman of the city and announced that Balfour Street, a new thoroughfare, had just been opened to mark this auspicious visit. The 3,000 children in attendance cheered the honored guest, and then performed various marching formations and military drills.

BALFOUR USED the occasion, a moving one for him, to make some observations. He expressed the hope that the future of this land would be grounded in the deep roots of the past. One of the main reasons for that hope, Balfour noted, was that "the Jews knew very well that their future and the future of the immortal country of Palestine" and the success of Zionism depended on their conviction that Palestine's revival should be not only for the Jews and for Palestine but for the whole of humanity.

Foreign Office,

November 2nd, 1917

Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet.

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country"

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

Y. in
Arthur Balfour



Lord Balfour (left) and
Dr. Weizmann (right).

The Balfour Declaration Jubilee Commemorative
State Medal 1917-1967



"The Jews," he stressed, "were able to add to the moral life of the world, and their future in Palestine would be worthy of the great traditions of their past." He admired the creative spirit that had built up that great town, one of the most beautiful sights he had seen, and he shared all their hopes for a beautiful future.

The applause resounded through the Gymnasia courtyard and the cheers of young and old visibly touched him. Balfour was then taken for a tour of a few of the sights of the city.

That evening, Balfour attended a festive performance of the Saint-Saëns opera, *Samson and Delilah*, presented in Hebrew by the Palestine Opera Company at the Eden Cinema. After the performance, hatless and in his cape, he walked to the apartment of Shmaryahu Levin, where he was staying. He was cheered loudly as he passed through the gaily-lit streets with the constant shout, "Long Live Balfour! Long Live Balfour!"

On his return to Jerusalem the next day, Balfour was moved to send Baron Edmond de Rothschild

in Paris the following telegram: "I am satisfied that your life work of promoting Jewish colonization in Palestine is a success."

The *Doar Hayom* Hebrew newspaper came up with a novel suggestion to commemorate Balfour's visit. "Every male or female child born during the present year should be named Balfour or Balfoura... In this way, his name will be remembered for many generations to come."

THE FOLLOWING week, on April 1, with thousands in attendance at the amphitheater of the Hebrew University on Mount Scopus, Balfour, in his flowing robes looking like a prophet of old, gave the main address at the dedication. He stressed that Palestine was a land that inspired all humanity with deep religious feeling, a land to which the Jewish People was now returning and in which it would begin rebuilding.

The opening of the university for him meant that a new era had begun. "The great cultural genius that came to an end centuries ago and has been dormant for so many years," he pointed out, "is now going to be revived in this land."

Dates on Coins in Circulation, With a Look at the coins of Palestine & Israel

By Shmuel Aviezer

1. Historical Background

The coins of Ancient Greece bore no date. The portrait of Alexander the Great first appeared on a coin a few years after his death, in 323 B.C.E. Several features are used to date Greek coins: the name of the city or city-state, the identity of the figure on the coin, the nature of the metal alloy and the style of minting.

Coins found at Alexandria in Egypt bear the letter L, meaning year. This is followed by letters which denote numbers. Some scholars have claimed that the L stands for E, the first letter of the Greek word for year, *etous*. The digits which follow it indicate the years of the sovereign's rule. This represents the first example of an attempt to put dates on coins.

Roman coins, which were more sophisticated, were minted between 27 B.C.E. and 476 C.E. Most of them bore the portrait of the ruler, together with the words *Tri. Pot.*, the abbreviation of *Tribunitia Potestale*, meaning 'empowered by law.' Beside this phrase was a Roman numeral signifying the current year of the ruler's reign, thus making it possible to date the coin. The term *Cos* (short for *Consul*) also appeared on Roman coins, indicating that the Caesar whose portrait was on the coin reigned at the time it was minted, but the date on the coin followed the pattern described above.

The first ancient Jewish coins were minted under the Hasmoneans, after 163 B.C.E. Simeon Maccabeus, the first of the Maccabee brothers to rule (142-135 B.C.E.), received a letter from Antiochus VII Sidetes stating explicitly: "...And I give thee leave also to coin money for thy country with thine own stamp..."

The Hasmonean coins bore no date, however, and hence the difficulty in dating them. This has given rise to disputes on the subject. The problem is aggravated by the absence of portraits of the rulers, like those which have helped in the dating of Roman coins. (The sole exception is the portrait of Agrippas I, 37-44 C.E., who minted coins with his portrait on them.).

The name of the ruler or the high priest on coins helped to date them. Most of the coins minted during the latter part of the rule of Herod the Great (4-37 B.C.E.) have no dates on them, with the exception of one series which bears the legend: 'Third year of the reign of Herod.'

The coins of his son Archelaus (4 B.C.E.-6 C.E.) do not bear any dates either, but dated coins were minted in the province of his brother Antipas, who ruled in Galilee from 4 B.C.E. to 39 C.E. The dates start with the 24th year of his rule and continue until the 43rd (19-38 C.E.). The name of his capital, Tiberias, appears on all of them.

Herod's third son, Philip II, who ruled the Golan and Bashan regions (from 4 B.C.E. to 34 C.E.) also put dates on his coins. Both Agrippas I (37-44 C.E.) and his son Agrippas II (50-100 C.E.) dated their coins.

The first sheqel coins were minted in the course of the Jewish War (66-70 C.E.), on which years 1 to 5 were marked, denoting the brief period of independent Jewish rule in

Jerusalem. The dating of the period is based on historical accounts of the events which occurred during the war against the Romans. Nonetheless, scholars disagreed vehemently as to whether these coins dated from this period or a different one (according to one theory the coins were from the Bar Kochba period). The absence of a portrait or any reference to the current ruler have made it difficult to determine when these coins were minted despite the fact that today it is generally agreed that they were in fact produced during the Jewish War.

The coins issued by Bar Kochba between 132 and 135 C.E. were dated (First Year of the Redemption of Israel, etc.), and were minted in the order indicated by their inscriptions. The nature of the material and the character of the minting helped to date these coins precisely.

2. Dates on Modern Coins

The modern method of putting the full date on coins began at the end of the fourteenth century. Marking the date with Arabic numerals (the ones in use today) began about a century later. Roman numerals were occasionally used for this purpose, depending on the circumstances.

The first English coin to bear the date of issue was the King Edward VIth silver shilling. The date, MDXLVIII, was in Roman numerals, while the silver crown had the year 1551 on it in Arabic numerals.

Most European countries used the Gregorian calendar. In the area from North Africa to the Middle East the dates were marked in accordance with the Moslem calendar of the *hijra*. (In order to convert the *hijra* date to that of the Gregorian calendar deduct 3% from the *hijra* date and add 622 to the result. The *hijra* year is based on a lunar year of 354 days.) The coins of Asian countries are dated in accordance with the calendars used in each country (Japan, China, Thailand, etc.). Formulae exist for converting them to the Gregorian calendar equivalent. In Japan the year of the emperor's reign was added to the year in which the coin was issued.

The coins of the Ottoman Empire (1754-1923) bore the date of issue in accordance with the *hijra* calendar, in addition to the number of years of the rule of the Sultan whose name appears on the coin. The name of the mint or the town where the coin was minted was also marked on the coins in many cases.

In the twentieth century dates were marked on coins with a special supplement in three instances:

Taiwan—1912 (the year of China's renewed independence) with the addition of the subsequent years.

Italy—after 1922 Mussolini added a Roman numeral to denote the years of his reign (the last coin bears the date 1943 XXI).

The Vatican—the year of the current pope's reign is given in addition to the year in which the coin was issued.

3. Why Does the Year Appear on Coins?

The brief historical review above shows that throughout history rulers sought to mark the

period of their reign on the coins they issued, regarding them as a way of providing enduring evidence of their existence.

Today countries have chosen to mark the year in which coins were issued in order to carry on the tradition, but have refrained from adding on the year of the sovereign's reign. The fact that the ruler's portrait and the year in which it was issued were on the coin was sufficient. In addition, the coins of many countries do not bear the portrait of the ruler.

Today it is generally accepted that dates should appear on coins. A review of coins from 150 countries shows that almost all of them bear the date on which they were issued, and have done so continuously for almost 300 years. In the United States coins have to show the year in which they were issued, in accordance with the Original Mint Act of 1792, which has not been amended to this day. (In some instances coins from a given year were actually minted the following year, but continuity was maintained.)

The professional literature indicates that marking the year that a coin was issued has the following advantages:

A. *Encouraging Numismatic Collections*—throughout history and all over the world individuals and groups have collected coins, and still do so. In the past this hobby was the exclusive province of the wealthy or the rulers, but with the passage of time it has spread to other classes of society. Today numismatics is very widespread, and this is reflected by the wide variety of journals dealing with the subject. The American weekly, *Coin World*, is published in an edition of between 120 and 140 large pages. The advertisements which appear there reflect an active and wide-ranging commerce in coins of every kind, and business is flourishing. The date on coins constitutes an important element for collectors.

There are numismatists who focus solely on dates, and some on coins dating from a year from which there are few examples. It has become common practice today to issue series of coins, in proof condition, by the year in which they were minted, and this arouses widespread interest among collectors. There is no doubt that the year on the coin is an essential element in encouraging and developing numismatics.

B. *Preventing Counterfeiting*—the authorities can isolate coins minted in a specific year if they discover that serious counterfeiting activities were undertaken.

C. *Marking Anniversaries and Important Dates*—since every country has significant dates which it wishes to commemorate in some way, it is reasonable to mark coins minted that year in a special manner. This appears natural when the date is always marked on coins.

D. *Dating Treasure Troves*—when hoards of coins are found (whether in archaeological digs or on sunken ships), the date on them helps to ascertain the circumstances which obtained at the time of issue.

4. The Date of Issue on Coins of the Mandate in Palestine

The coins of the British Mandate in Palestine were issued by order of the Palestine Currency Board. The first series was dated 1927 for all values (1 mil, 2 mils, 5 mils, 10 mils, 20 mils, 50 mils and 100 mils). Dates were not continuous after that, and referred to each value as the need arose. For example, 1 mil coins were issued in 1935, 1937, 1939, 1940, 1941, 1942, 1943, 1944, 1946 and 1947, while 2 mil coins were issued only in

1941, 1942, 1945 and 1946. Probably the Palestine Currency Board did not attend to the chronological aspect, and coins for 'Palestine' were minted (in London) as and when the need arose. The dates referred more to the time at which an additional quantity was issued (or when the alloy was changed) than to the creation of an orderly series.

In fact, the Currency Board was more concerned to issue coins whose design would not offend the sensibilities of either Arabs or Jews than to care for numismatic interests of one kind or another. (The Arabs claimed that the Hebrew lettering was more prominent than the Arabic, thereby creating a discriminatory situation, but the British Royal Mint investigated the claim and pronounced that there had been no 'ulterior motives' in the design of the coins!)

5. The Date of Issue on the State of Israel's Prutot Series

The prutot series was the first to be issued in Israel. It had been preceded by only one coin—25 mil—dated 5709 (1949).^{*} This series, which was first issued in January 1950, appeared with the date of the previous year. The coin was minted at various points during the years which followed, but the date was not changed.

The date on coins was changed only when the alloy or the edges (10 prutot, 1952), the name of the coin ('prutot' instead of 'pruta' on the 10 prutot coin of 1957), or the size of the coin (100 prutot, 1954) were changed.

The people in charge of issuing coins probably adhered to the policy of the Mandate authorities in not considering it necessary to note the date on coins. It seems reasonable to assume that when coins were ordered from the Royal Mint, as the need arose, they constituted a 'supplementary issue,' as it were, and so there was no need to change anything in them. Changes were made only in the instances described above, when alterations in the coin made it necessary to amend the date too.

6. The Year of Issue on Coins Issued by the Bank of Israel

When conditions became stable, and the Bank of Israel began preparing the first series of coins under its direct responsibility, it adopted the policy prevalent throughout the world regarding the need to note the date of issue on coins each year. The Hebrew date was used, since this was considered the most appropriate way of dating Israeli currency. This was done first in 1960 (5720), when the agorot series was introduced, and again in 1963, when the lira and half lira notes were replaced by coins, and has continued till today.

November 1990

^{*} A limited quantity of coins bore the date 5708 (1948).

The Enigmatic Qumran

by Walter Zanger

Is scene

Most people by now have heard the story of how a young Bedouin boy guarding his sheep in 1947 threw a stone into a cave and broke a jar, and there were the Dead Sea Scrolls. All this happened near the northern end of the Dead Sea, at a ruined site which the Arabs called Khirbet Qumran.

The area was excavated in various expeditions and excavations from 1949 through 1956. Since that date, the settlements of Qumran and the caves around it have become a standard item on the tourist itinerary, which is as it should be. There is no doubt that the Dead Sea Scrolls are precious documents, illuminating the Judaism of the last centuries BCE and the early stages of the Christian community which arose out of it. Indeed, the site at Qumran is considered a "must" for Christian pilgrims. At Qumran the sensitive pilgrim can feel the presence of John the Baptist, for this is the geographical and religious context in which he flourished.

For anybody who does not know, a word about the Dead Sea Scrolls. In the caves around Qumran archaeologists discovered the remains of more than 500 manuscripts. Some are complete, or nearly complete, books. Most are fragments—thousands and thousands of fragments.

These works are of the first importance for historians and scholars. Those who strive to find the original authentic text of, say, Isaiah, are absorbed by the biblical texts, because the manuscripts at Qumran are at least *900 years earlier* than the oldest Hebrew Bible manuscript ever discovered.

The books by and about the sect are important to scholars of early Christianity. For in learning about the odd heretical sect of Jews who wrote the Manual of Discipline and the Temple Scroll, among others, we have intimations of the theological and practical ways in which the emerging Christian church differed from its Jewish roots.

The question is, what does all this have to do with Qumran. The French archaeologists who led the Qumran ex-



Looking out from one of the hundreds of caves towards the ancient settlement of Qumran

cavation in the 50's were certain of the answer. They, with all scholars, had always known of the existence of the sect, the Essenes, who comprised a third element in late Judaism; the first two being the Pharisees and the Saducees. Flavius Josephus and Pliny the Elder wrote about the Essenes and their life on the shores of the Dead Sea. So what was more natural than to assume that Qumran, the settlement in the immediate area of the caves in which the scrolls were found, must be the center and home of the men who wrote them!

That is very much the accepted wisdom, and it may be true. One of a small minority, I have my doubts. First, about the place. What we see at Qumran is a site of about 80 x 100 meters in size, crowded with walls of buildings, water cisterns, channels, public rooms, workshops, and a large building with a tower in the middle. But the place does not look as if anybody actually *lived* there.

Everywhere I turn on Masada, by way of contrast, one sees evidence that real people lived there. There are dozens of cooking stoves, the item most needed to

make bread. I never saw a single oven in Qumran. Did they not eat? Nor did I ever see a room one might suppose people slept in. Just monumental and commercial edifices. The archaeologists say the zealots of Qumran lived in tents and shacks outside, but there is no evidence for that – no foundations, wood or cloth left over from what must have been a considerable area of up to 600 people. And why no name, only the late Arabic "Qumran"?

The other problem is with the scrolls. We are delighted to find a library – for that is what the Dead Sea Scrolls are – but where are the personal documents that show up when you find a place of real people; letters, bills of lading, accounts, receipts, shopping lists, instructions, personal documents (marriage, divorce, property rights), court records, etc.? All these have been found in places where we know people lived, for example, Bar Kochba documents discovered nearby. There were no such documents here at Qumran, and that does not make sense to me.

Sites in the Holy Land Coin

Obverse

The nominal value 5 sheqel on the gold coin; 1 sheqel on the silver proof coin and 1/2 sheqel on the silver B.U. coin. The word "Sheqel" in Hebrew and English. The emblem of the State of Israel, the word "Israel" in Hebrew and English and Arabic and the date 5743-1982.

Reverse

The cliffs, location of the caves where the scrolls were discovered. The word Qumran in Hebrew and English on a background of the ancient writings of the scrolls.

Edge

12 smooth edges on the B.U. coin, 12 milled on the proof silver and gold coins.

Mint Marks

Obverse of B.U. coin – the Star of David.

Obverse of the proof coins both silver and gold – The letter "mem" in the center of the bottom area.

Designer

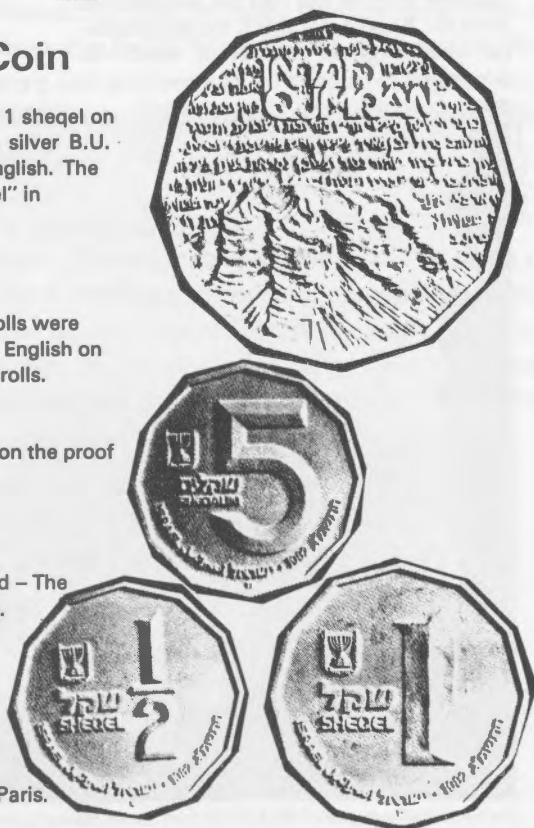
Obverse – A. Weisshoff.

Reverse – Dan Gelbarg.

Mint

The B.U. coin – The National Mint of France, Paris.

The proof coin – The Munich Mint.



The Israel Museum Celebrates 25 Years

by Anita Kushner

The month after Saddam Hussein's invasion of Kuwait, the Israel Museum celebrated its silver anniversary with the opening of the Nathan Cummings 20th Century Art Building. Built at a cost of \$11 million (most of the funds were raised abroad), the new wing is intended "to reflect the fundamental goals of the Israel Museum," says Dr. Martin Weyl, director of the museum. The new wing will house special exhibits and hundreds of works from the museum's permanent collections of modern and contemporary paintings, sculptures, photography, prints and drawings.

The mood at the opening was a festive one. Thousands of brightly colored balloons floated skywards as Israelis and guests from abroad watched a mime presentation. "The new wing was ready on time and within its budget," Weyl told an enthusiastic audience. "At a time with so much aggression in the Middle East, we can only answer with a new addition to the museum."

Despite Weyl's ebullience, the current Gulf crisis, the intifada and the reluctance of non-Jerusalemites to visit the capital have cast a long shadow over the museum's immediate future. With the sharp drop in tourism, the museum – until recently hosting a million visitors annually and subsisting with minimum government aid – is seeking emergency funding to cover its five million shekel operating deficit, without which it will be forced to close its doors. The museum has already dismissed ten percent of its staff and the remaining staff members have gone on a four-day work week.

This is not the first time the museum has found itself in precarious circumstances. Donning black robes at the recent opening to receive his honorary title as "Father of the Museum," Jerusalem's indefatigable mayor Teddy Kollek – who was elected mayor a few months before the opening and remains the museum's driving force – recalled the museum's early days.

"When we opened the museum in 1965, we were only two kilometers from the Jordanian border, and people

demanding to know how we dared bring works of art so close to danger," Kollek said. A similar question was asked in 1967, just before the Six-Day War broke out and shortly before the opening of the Billy Rose Sculpture Garden at the new Israel Museum. When the Hollywood showman-art lover-philanthropist was asked if he was not concerned for the fate of his gifts, "Let them be melted down into bullets," he said. "Sculptures can always be made again, but Jerusalem never."

Kollek commended visitors from abroad who ignored media reports and government advisories against traveling to Israel and were now able to see the museum at its finest hour. While a few collectors, dealers and donors cancelled their trip due to the Gulf crisis, those who did come found much to celebrate, much to admire and much to think about.

Designed by the Danish architect Jorgen Bo, best known for the acclaimed Louisiana Museum of Modern Art near Copenhagen, the 20th century wing is airy and unobtrusive. The exterior of the three-story structure, made of Jerusalem stone, blends well with the rest of the museum's low interlocked pavilions, which were designed by the Israeli architects Dora Gad and Alfred Mansfeld. The interior includes flexible gallery

"Sculptures can be made again, but Jerusalem, never."

units, an atrium, study rooms, storage space and offices. Adding 15 percent to the museum's overall floor space, the new wing will enable the museum to display works previously relegated to the unseen world of the storage rooms.

A Creative Environment

The new wing marks the completion of the museum's master plan devised a quarter of a century ago. In 1951, when Teddy Kollek was minister at the Israeli embassy in Washington, two prominent art collec-

tors refused to donate even one painting to the small and neglected Bezalel Museum in downtown Jerusalem, the nucleus from which the Israel Museum later evolved. Both left their entire collections to the Metropolitan Museum in New York and to the Fogg. "I realized that they took the same pride in their paintings as they did in their children," recalls Kollek. "After all, nobody wants their daughter to live in a slum."

The last 25 years have witnessed the Israel Museum become a mega-museum: a creative entity, pulsating with life, movement and constant change. It attracts a large international public and is certainly the country's leading cultural institution. Fifty-year-old, Dutch-born Weyl, who began his career at the Israel Museum as a construction worker (while studying for a doctorate in art history) in 1965, proudly notes that the Israel Museum is the only place in the world where one can follow the entire archaeological development of the Land of Israel from prehistoric, Egyptian, Caananite, biblical and post-biblical times.

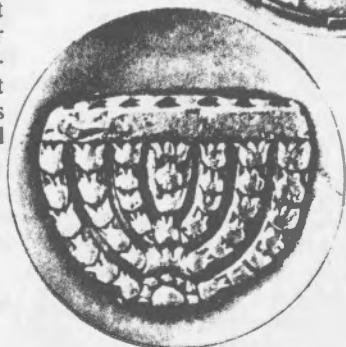
The museum provides Israelis with a window to other civilizations, be they Far Eastern, 19th century European, pre-Columbian, Polynesian or African, and allows visitors an opportunity to explore the most extensive presentation of Judaica and Jewish ethnological exhibits in the world (see box). However, perhaps the single most important attraction is the fabled Dead Sea Scrolls, housed in their own pavilion, The Shrine of the Book.

The museum's history and Kollek's career are inextricably intertwined. Considered by many his greatest achievement – he has been chairman of the board for the past 25 years – Kollek's active involvement in the museum is unparalleled. It was his unabashed solicitation of donors that resulted in many important gifts and

loans to the museum, such as the collections of movie producer Sam Spiegel and talent manager Sam Weisbord. Kollek himself donated his private collection of archaeological objects and ancient depictions and maps of Jerusalem.

Aside from Kollek, most of the founding fathers of the museum were archaeologists or experts in the fields of Jewish and biblical history. Kollek anticipated the danger in this, fearing that concentrating only on the Jewish aspect would be deleterious to creating a museum of international quality. These, at times, conflicting tendencies – that of preserving Jewish culture and collecting the best of international art – developed simultaneously and propelled the museum to grow in numerous directions.

"The standard should be artistic and only artistic," was Kollek's claim. To this end, the museum's first artistic advisor was the late Willem Sandberg, director of the Stedelijk Museum in Amsterdam. A constant friend and supporter of the museum throughout his lifetime, it was Sandberg who set the goal of establishing the Israel Museum at the cutting edge of contemporary international and Israeli art.



Israel Museum – State Medal

Obverse: Around, a stylised design of the Museum edifice, including the cupola of the Shrine of the Book and the supporting pyramidal walls of the Art Garden. In the centre, in Hebrew, English and French, the inscription 'The Israel Museum'.

Reverse: A realistic representation of a stone-relief seven-branched candelabrum found in a second-century CE synagogue in Tiberias.

Greater New York Numismatic Convention



SPRING MEETING

May 1, 2, 3 & 4, 1991

OMNI PARK CENTRAL HOTEL

7th Ave. & 58th St. New York City

HELD SIMULTANEOUSLY WITH

AMERICAN ISRAEL NUMISMATIC ASSOC. CONV.



MAY 1 - PHOTO I.D. & SET-UP COMMENCES 8:30 A.M.

DEALER TO DEALER

10:00 A.M. WED.

PUBLIC HOURS:

WED.	MAY 1,	2:00 P.M. - 7:00	P.M.
THUR.	MAY 2,	12:00 N - 7:00	P.M.
FRI	MAY 3,	10:00 A.M. - 7:00	P.M.
SAT.	MAY 4,	10:00 A.M. - 3:00	P.M.

3-AUCTIONS-3



: May 1, 2 & 3 - 7 P.M. - U.S. & Foreign

Ancients Auction - May 3 - 10:00 A.M.

Medals / Exonumia - May 3 - 2:00 P.M.

CONVENTION FEATURES:

**U.S., FOREIGN, ANCIENTS ARCADE, MEDALS / EXONUMIA HALL, MEETINGS,
EDUCATIONAL FORUMS, FREE NUMISMATIC NEWSPAPERS & LITERATURE, EXHIBITS,
YOUNG NUMISMATISTS LED BY LARRY GENTILE, SR.**

SPECIAL CONVENTION RATES AT HOTEL

FOR INFORMATION & RESERVATION FORMS:

MOE WEINSCHAL

P.O. BOX 277

ROCKAWAY PARK, NY 11894-0277

(718) 634 9266

FREE ADMISSION & SHEKEL TO ALL REGISTERED VISITORS

**EXCLUSIVE TRAVEL AGENCY: M & M WORLD TRAVEL
PAUL WHITNAH - CALL 1 800 284 8215**

Public Auction...

The best way to sell a collection of rare coins. And Stack's is the best auctioneer for selling rare coins.

- STACK'S has successfully conducted Auction Sales for over 50 years.
- STACK'S has the most active mailing list of rare coin buyers. In fact, thousands of prospective buyers receive catalogues for each sale.
- STACK'S catalogues have set a standard of quality and presentation unexcelled by any other auctioneer.
- STACK'S conducts its Public Auction Sales in New York City—"The Coin Capital of the World."
- STACK'S offers you at least eight different sales dates throughout each year.
- STACK'S offers you the most active auction program in America.

If you are thinking of selling... think of Stack's.

Contact: Harvey Stack, Norman Stack or Lawrence Stack



123 West 57th Street, New York, N.Y. 10019
(212) 582-2580

America's Oldest and Largest Rare Coin Dealer